

M2407
Monday, May 20, 1974
Boston
Group II

Chris: Is it okay, Mr. Nyland?

Mr. Nyland: Oh, no. They all will run off at the same time, won't they?

Chris: Yes, that's right.

Mr. Nyland: Half way?

Chris: Uh-huh.

Mr. Nyland: They all run off at the same time, Chris.

Chris: Yes.

Mr. Nyland: Huh? All right?

Chris: Uh-huh.

Mr. Nyland: Good.

So now we can begin. How long ago was I here. A long time, huh?

Person 1: March 26th.

Mr. Nyland: Was it?

Person 1: Uh-huh.

Mr. Nyland: It was this year?

Person 1: This year, yeah.

Mr. Nyland: March?

Person 1: My 28th birthday.

Mr. Nyland: No...

Person 2: It was November. It was November last year.

Mr. Nyland: Yeah, it was last year.

Where have you been living, there! [laughter]

Person 1: It was November 26th...

Mr. Nyland: Are you... Yea, but... Are you living in surroundings where time is telescoped?

Person 1: Possibly. It could be.

Mr. Nyland: [chuckle] All right. No, it was last year, much to my shame. But there is a reason for it, and I will explain that. In talking about it, I said you don't deserve it.

So, that is why I fear for tonight. Let's make it worthwhile. I would like only to talk with people who have been coming to the Group. That's the whole purpose. I've listened with Mike to several of the recent meetings, so I do know what you have been talking about. And I think it is perhaps necessary if you have questions like you have asked, that you ask them again if they are not clear. Or that in discussion about some of the questions, you may realize that perhaps what you know about Work is not entirely right.

I would like to help you to clarify what is the meaning of Work and the reason for it; why one should be interested in it, and what you can expect. So that the motivations are clear. That is very necessary—to know why ... why you wish to Work. Because Work is not easy; even if it is simple in explanation, the application is difficult. And, Work has to be applied. It is not just something to talk about, or to feel well. Of course you have to talk about it in order to know what you have to do. But the accent of Work is always Work; not talk and no thought particularly, and no particular feeling. It's not a question of, emotionally, involvement in which you lose yourself.

So I hope you understand the principles that are involved: When one talks about Awareness that you know what is meant by Awareness: It's different from being alive; and also, when we talk about Impartiality that you also know what is meant by Impartiality, the question of accepting yourself in the way you are or what you are, or that you are; or the fact that life exists in you, that you start to make already a little distinction between life itself, if you can, and the form which has been used for the expression of life. And then that almost impossible question of Simultaneity, which, of course, you love to talk about and you don't understand at all; and you should not make any attempt to try to understand it until you have had some experiences of that kind, and then you have a little bit of a means of beginning to understand what is actually meant by a moment instead of just a point in time. Because, you see, that involves questions of timelessness, and you know how difficult it is to imagine something without time or to use the word 'eternity,' or also this whole question of Omnipresence, qualities of Infinity as against finite forms. And many of those concepts you can touch on, but don't expect that you know what they mean. And we must refer you, constantly, to the necessity to remain very simple

about your attempts to Work, Work on yourself as Gurdjieff tries to define it or tries ... he *does* define it in All and Everything; and he makes reference to it—the question of what is really the meaning of the creation of an ‘I’—and if it is there what will it do and what will be, finally, a result of this kind of Work in terms which you can understand; and not in terms you would like to imply, and that all of it is based on the actual experience of Work itself in your daily life. So, you see, that is the range, and we must stay very close to all such necessities of defining first what are the terms, then to experience what they are when you apply them.

So, now maybe you have questions and let’s talk about your questions. It is easier sometimes to have a relationship within a Group so that I know what you are thinking about and there can be a contact, and I hope that we can make it in such a way that then when a question is asked that it becomes a question for all of us; so that then the answer can be listened to by all of you, and then perhaps out of that can come other questions. So that through the conversation there will be a certain chain, more or less linked together and finally producing, I hope, some kind of a totality of knowledge of what is the meaning of Work for oneself.

So, who has some questions, maybe. And, don’t worry about it, don’t make it too complicated yourself.

Dick: Mr. Nyland?

Mr. Nyland: Yes... Oh, Dick, wait a minute. You started last time when you sat there, and you are not going to repeat that now.

Dick: Not a chance.

Mr. Nyland: [laughs] No. Someone else has to help him out, because now he cannot talk.

Yea?

Wayne: Ah...

Mr. Nyland: Your name. You have to...

Wayne: Wayne --[inaudible].

Mr. Nyland: I know.

Wayne: I’m a little ... I’m confused as to the preparation when making a Work attempt; how much, uh, I should more or less stop what I’m doing and try and reach a wish in me, whether I... I’m confused as to whether ... if I try...

Mr. Nyland: You are confused about Work, aren’t you—really, what to do.

Wayne: That’s the question, yes.

Mr. Nyland: If I say don't prepare, will you be very sorry?

Wayne: No, because that's what I think I am doing now. But I would like ... that's what I wanted to say—if that's what it is...

Mr. Nyland: Well, supposing I say "Don't prepare but just Work," then what will happen.

Wayne: What will I do?

Mr. Nyland: Yea.

Wayne: Then I won't prepare. I'll just ... when I feel that I want to Work, I'll Work right then.

Mr. Nyland: So you'll Work without preparation.

Wayne: I guess that is what I will do.

Mr. Nyland: Yea. What will you do, then, if you want to Work without preparation. Someone tells you "Okay, Wayne, Work," then what you do.

Wayne: Um, at that moment I would try to have something Observe that my body ... this body moving, to have something Observe it Impartially.

Mr. Nyland: Good. How do you get that something that you are talking about.

Wayne: I have tried to have this ... to try what I consider an 'as-if' to be as if there was something.

Mr. Nyland: Yeah, you have to look for something, even if it's 'as-if' you have to describe it more or less—what you want.

Wayne: Well, I try not to. I try to calm my mind so I am not thinking while I am doing this, and to have...

Mr. Nyland: Yeah, but wait a minute. That is already preparation, isn't it. What would you do as I say 'without' preparation, but only when the thought of wishing to Work comes in your mind somewhere.

Wayne: I would wish to be open to something that right now I feel I have that could exist in me and...

Mr. Nyland: Have you listened to some tapes?

Wayne: Yes.

Mr. Nyland: How long.

Wayne: Several years.

Mr. Nyland: Several what?

Wayne: Years.

Mr. Nyland: Years! Have you ever heard of that ‘I’?

Wayne: Yes.

Mr. Nyland: Have you ever heard the word ‘creation’?

Wayne: Yes.

Mr. Nyland: Don’t you think you can start with that?

Wayne: Yes, that’s what I meant.

Mr. Nyland: Good. So it is a question, you have to make something. Creating means to make something that doesn’t exist. Doesn’t it? So if you just happen to think about Work you can assume that that ‘I’ does not exist.

Right?

How will you make it now come into existence. [pause] For that you will have to know a little bit of what this ‘I’ should do—is, how should it function or what is the purpose of creating an ‘I’, what do you expect from this ‘I’ actually to give you.

Wayne: I would want it to tell me that I was alive.

Mr. Nyland: Yeah. But you want to make sure that that question of aliveness is divorced from the manifestations of your life. You can also say—and you can start with—I want this ‘I’ to be an Objective faculty.

Do you understand what is meant by that kind of Objectivity?

Wayne: I think I have some idea.

Mr. Nyland: Good. Tell me, what is it.

Wayne: That the ‘I’ would not have any feelings or likes or dislikes towards me? It would be...

Mr. Nyland: Yea, it’s all right.

Wayne: ...it would just Observe me as I manifested.

Mr. Nyland: Good. Do you have any quality in yourself that is like that—like an ‘I’—and perhaps could be used for that purpose so that you don’t have to create it? [pause] Well, we say that the ‘I’ is an Objective faculty, is there anything Objective in you as you are?

Wayne: I’m alive—that’s the only thing.

Mr. Nyland: [chuckle] I know. What’s the difference between Objective ... Objectivity and subjectivity. What’s the difference.

Wayne: One is relative to ... the subjectivity would be relative to my mind or I feel about the way I am in the moment?

Mr. Nyland: Not even just for a moment. I think all the time that you happen to live, your personality is subjective

Wayne: It's not permanent?

Mr. Nyland: Huh?

Wayne: It wouldn't be permanent.

Mr. Nyland: Your body won't be permanent, will it?

Wayne: Only the subjective fact.

Mr. Nyland: Sure: And your body will die; and with that, that part of subjectivity will disappear, won't it?

Is subjectivity connected with life, you think?

Wayne: As I live it, or as life.

Mr. Nyland: Well, you exist, don't you?

Wayne: Yes.

Mr. Nyland: And you are living..

Wayne: And I'm just subjective, right?

Mr. Nyland: ...and you live with an expression which we call 'subjective' expression. It's very simple, really, isn't it. It's another word for a personality. And the kind of a person you are and everybody else is as they are all the time subjective functioning in whatever they do, sometimes we say they are all the time 'unconscious.'

Now, against that, what is Objective. [pause] It is rather difficult to define it, probably. You have to start by saying it is 'non-subjective,' that's almost begging the question; because then you will have to describe your subjectivity and you're all the time subjective, day in and day out in sleep—in waking-sleep ... ordinary waking sleep—young or old it doesn't matter, you remain subjective.

What is really the main reason for such subjectivity. Your personality as it exists, as the body exist and as your feeling exists and as your mind exists—all of it is subjective, isn't it. [pause] I'm trying to define certain things for you in your own thoughts. Because, you haven't thought about it enough. That's why you don't know how to Work. All you do is to repeat certain phrases.

Have you ever had an experience of yourself being as you are, without any wish to describe it?

Wayne: I believe so.

Mr. Nyland: Good. Those are experiences that you had by accident?

Wayne: I was attempting to Work on myself when that happened.

Mr. Nyland: Yea, it happened. Then, can you more or less say what happened at that time when you did have that experience?

Wayne: Um, one particular experience: As I was moving my ... as I was moving my arm, for a moment, um, it seemed as if there was a presence, something that was—not ... I do not believe was on my mind—as if I had a ... as if I existed. I was ... there was something registered I just existed.

Mr. Nyland: Good. You sit now, huh? You are now sitting. Subjectively you know you are sitting, could you ... at this moment you could have some Objective realizing that you are sitting there? Can you see a little difference between the one particular experience and the other?

I would like to find out if you know really the taste of an Objective fact which you might consider, if you Work, a result of Work. Because something takes place when you Work. When there is an 'I' Observing you, something is taking place in the 'I'. That is, the 'I' receives information about you, and that fact of your existence is registered by means of the 'I' instead of being registered by means of your mind.

Do you understand this terminology?

Wayne: I believe I do.

Mr. Nyland: The more this fact of existence of yourself is free from the thoughts and the feelings which are functions of your personality, the more Objective it is, the less subjective is that fact; and we express that by saying Impartiality means freedom from feelings, and Simultaneity means freedom from associative thoughts.

Those words are not too difficult are they? Huh?

Wayne: I think I can understand what you are saying.

Mr. Nyland: Good. Then if you do walk can you then be Aware of yourself, if that 'I' could exist which you could create for that purpose?

Wayne: I could try.

Mr. Nyland: Yea. Will you do that?

Wayne: I will.

Mr. Nyland: Try much simpler to translate the experience of yourself, in terminology which you

can understand; without using the same kind of words we use, only using them when they have as it were, 'gone through' you; that you know it, by experience, what the meaning is.

If I ask you right now, while you are sitting to close your eyes, could you be Aware of yourself?

Wayne: Uh-huh.

Mr. Nyland: Will you do that several times; particularly early in the morning; as you get out of bed and sit at the edge of your bed, close your eyes and become Aware of yourself. Precede it with ... precede it by a wish to create; but the wish is ... that's there can immediately go over into the existence of 'I' and immediately can give you information about yourself, which is the function of 'I'. And do this many, many times so that you can become familiar with that kind of process. It will be difficult in the beginning to be Impartial. It will be extremely difficult to do it at the same time in the sense of Simultaneity, but don't worry about it. So just keep on trying to see yourself, in this sense: Objectively

All right? And your future remarks in the Group have to have reference to these attempts.

Okay?

Good. Okay. I know you understand what I mean, but you have to do it.

Good. Who are... Who has... Who has other questions. Now, Dick, you can talk.

Dick: I'm not sure what the question is.

Mr. Nyland: [laughs] You have lost your question, then.

Dick: No, I haven't.

Mr. Nyland: No. Then...

Dick: I've been trying to formulate for the last several days, and the best I can do is to say that it has to do with the question of "why" that you touched on at the start. For the past month, I think at least, I seem to be Working from the point of view or from the place of realizing my incompleteness as a Man. My question is, is: I just feel that if I could approach the question "why" more deeply that I could be more tenacious in my efforts and have a, sort of a ... well, tenaciousness: that quality which you have been talking about.

Mr. Nyland: Tenacity is a property of your Being. When your Being is at a certain level, it has only a certain quantity of tenacity. Even if you have a wish to increase the tenacity, you're incapable of doing it because the level of your Being will prevent you. So it has to be, you might say gradually to be 'educated' or tenacity itself has to grow; and that you only get by certain

experiences of life ... and life constantly is received by a person and he realizes what he is doing, what he feels and what he thinks is unconscious, then becomes more and more convinced that he would like to get out of this realm of unconsciousness into another realm of Consciousness and Conscience; which is indicated by the level of his Being being raised, the more he will have a motivation for wishing to Work and the greater his tenacity will be.

So you have a limit, at a certain time, to the amount of tenacity, and not even any kind of a wish to have more will not produce it. The only way it is produced is by the experience of life itself. Because then the force comes from life as force expressed in certain terminology of speech, sometimes it's posture of the physical body, sometimes in certain thoughts which are produced, and quite definitely as a feeling which enhances the value of what that one is doing; and all of those combined will translate as life energy into certain qualities of oneself of which tenacity is one. So I look, in my motivation, for the wish for endurance; so that actually that what I have as a wish to make something of my life could be constantly—or more constantly—there, and then feeding me in my wish to have tenacity for it. It means, really, that when I have a certain wish that I want to continue with that wish; and then I realize that whatever energy there is, how much goes in the direction of unconscious maintenance of myself and how much could be taken separate ... or separated from the total amount of energy, but this time I want to make it available for the feeding of my tenacity.

So at each time when I Work I have to consider how much can I actually, now, use for this purpose or for the other; and the difficulty is, when I start to translate that within myself I use my mind for it and I use my feeling for it, and I get really off the track by being able to be open enough to an Objective something taking place and I substitute in the thought something subjective. So during the time that I start as it were to 'divide' the energy for one purpose or the other, I remain completely unconscious; so my unconscious state with that wish has to be linked up again with the actual wish for Objectivity, and that I can only do when there is this functioning of my 'I' constantly remaining Awake, or Aware, of myself as I am, now, even thinking about it.

Do you see the difficulty?

Dick: Yea.

Mr. Nyland: It is quite right that one wants it, but too much thought would prevent me from being open to the sending of energy in the real direction where I want to have my life evolve, and

too much will still go to the other; because I keep on thinking and thinking and feeling, and the danger is that I accept that for myself almost as a substitute for Work.

I have to become very sharp about what actually Work is; so that even in the continuation of the thought and the wish to talk about it and that what could become clear in my mind, I am constantly in a world in which there is so much unconsciousness still taking place that it prevents me from having the realization first, and then the continuation of this 'I'. Because my tenacity as a wish is linked up with the wish to create an 'I' to be there, the solution for tenacity is to keep on Working in as simple a way as I can. Because then my wish can be maintained since very little energy goes into the unconscious direction, and without any further thought about it I must rely on the fact that when I want to Work and I do it in such a way, that then logically I will have more and more tenacity because *that* kind of process I can handle.

You see, the requirement is to reduce myself to almost the minimum of activity of an unconscious kind; very little thought, no particular mental activity, really; very little feeling. And the continuation of the maintenance of my body in the form of any behavior that I am capable of; but again, very simple; because as soon as I make my body go through all kind of contortions, it requires energy and my thinking is present. Once I remember we talked about the swinging your arms and so forth. It's complicated. I am very much more alive and being able to see it when I just am alive without swinging my arms. I am what I Am at this moment when I happen to think about myself; and the wish to Work, there I am *already* ready to become the object of Observation, and no further fuss is needed. So the simpler I can make these attempts, the more chance there is that energy is now available for the maintenance, and the maintenance means tenacity—the maintenance of 'I'.

In the midst of work—ordinary kind, in ordinary life—I have to come to myself many times by stopping the momentum of my unconsciousness and creating a certain simple condition in which I can actually produce something for Earth and 'I' which, then, starts to function for a little while. When my unconsciousness again comes in in the form of thought and feeling I know I am licked; but a little later, knowing that I have become unconscious, I can again become Conscious in our sense of the word.

You see? It is not easy. Because even an explanation of Work with a full intention of making it clear, you lose so soon the possibility of the maintenance of an 'I' which could keep on functioning; so that that continuation of an Objective something existing as an 'I' and recording

oneself, the fact of one's own existence is constantly interfered with by your unconscious mind trying to explain things away about Work itself, and before one sees the difference between the one road and the other road you have to do it many, many times.

When you are then familiar, you will know almost by taste that your 'I' is still in existence. Even if the function of the 'I' is reduced, you can judge by the ... how much reduced by the unconscious existence of yourself and how much energy goes into that direction., if it is possible to reduce it the better the chances are for the continuation of your 'I'.

You see what I mean.

Now, what other questions may be there. Do you understand what I was talking about. Can you apply it. Does it strike a note in you of recognition.

New Questioner: Mr. Nyland?

Mr. Nyland: Yea?

Questioner: In attempting to reduce the subjective flow, is it best to try to use the body, or can one attempt to Work directly with reducing the thoughts and feelings that may be present.

Mr. Nyland: I would not use the thought or the feeling; because that means you have to give it some attention and immediately when you give that attention to either the feeling or the thought you have a great difficulty of using energy also for the purpose of *not* becoming identified, or the purpose of the energy to be completely free from association.

You see, you can say I want to single out a little bit of energy for the purpose of the maintenance of my feeling and my thoughts, that's quite logical to say "If I only could control it." But you cannot really control it. On the other hand, if you only direct it to your physical body there is a chance that that energy can be purer and can be then applied in the sense of non-identification, and also simultaneous. The body is the best way of doing it, because there is a chance that that what you wish for the Objective faculty to remain in existence. With the feeling and with the mind you run the risk of too much energy goes in that direction, and it's not available for Objectivity.

Questioner: As an example, during the day, uh, for example today at one point I noticed that it was as if there was a noticing, an alertness that I was ... my body was tense, and that was immediately connected with the thought of Work. I didn't know what to do at that point except to try to relax a little bit; but still, my feelings and my thoughts were very much dominated by it.

Mr. Nyland: No, it has to be done much more than just relaxing. Relaxing will put it in a good

condition for whatever else you have to do which *then* has to be an activity on the part of the body. And it can be any kind of activity; *provided* it is not involving any wish even to identify with it ... or where there is a chance of that momentary existence between the registration in the mind and the fact that the body is moving. For instance postures can help, but they are not as much alive. Gesture is better—there is an aliveness in gesture—but movements is by far the simplest way. Because I can change my movement by the introduction intentionally of how I want to walk, and when I want to walk in a certain way—or stamp my feet or count with it—I have all the particular attributes for an ‘I’ to Observe that what has then been taking place, and I can order that in accordance with the capacity of an ‘I’ actually to Observe it.

I have much more flexibility when I use my body as an object. The other two are in their own processes quite correct, and ultimately of course there should theoretically be no difficulty in the Observation even of the feeling and Observation of the mental process; but, I just cannot do that in the beginning, and the body is actually for that purpose ... the existence for that purpose.

You see, simply the body exists not so much for the maintenance of itself; although it does have wishes to keep on living, the body is the ‘shrine,’ as it were, for the other organs—the feeling and the mental processes and sex—which are forms of energies which have a potentiality in themselves and can be used for different purposes. So the body becomes very important, but by itself it’s not important. It is only important, then, because it is a vehicle for the others. And I cannot imagine my heart existing without my body and I surely cannot see my brain without my body—it all belongs together—but the body itself in its own wishes can very easily be satisfied, all I have to do is to give it something to eat and to take care of it. When it is sleepy it sleeps, and a little drink, and that’s just about all. The simplicity of that kind of food for the body is very different for ... as compared to the food that is necessary for the maintenance of my mind or also for the maintenance of my feelings.

You see the reasoning. [pause] Yeah?, or did I throw you off a little bit.

It’s all right?

Questioner: Yes.

Mr. Nyland: Okay.

Janice: Mr. Nyland?

Mr. Nyland: Yeah

Janice: It's Jan Corash.

Mr. Nyland: Yea.

Jan: I guess I feel basically that, um, there is still a lot of ... Work is still sort of abracadabra to me, and that really bothers me. Um, I guess what I am confused about is, um, I don't understand why sometimes I Work and can have an experience with a little 'I', and other times I can't at all.

Mr. Nyland: You mean you cannot Work?

Jan: No. I feel that ... sometimes I feel that I make very honest ... as honest as I can attempts and nothing happens, so I feel that that change to something Objective, the Observing of me is very abracadabra.

Mr. Nyland: When do you think that you have to have something happen, what actually does happen. When it does, what happens.

Jan: You mean to start an experience?

Mr. Nyland: Yes. With other words, what are you looking for.

You see, if you say you don't get a result you may be looking for the wrong result.

Jan: Okay. A result to me, it means, um, that there is something that acknowledges my existence without describing the form, without saying "Yes" or "No" to me.

Mr. Nyland: Let's say it is the acknowledgment of the fact that you exist.

Jan: Right.

Mr. Nyland: Right?

Jan: And nothing else.

Mr. Nyland: Right. Now, that fact cannot be ... cannot occur at other times?

Jan: Well, sometimes I can't make it occur.

Mr. Nyland: Why not.

Jan: I don't know.

Mr. Nyland: How do you know you exist in an unconscious way. How do you know you are alive.

Jan: Because I feel it and I see it?

Mr. Nyland: No. By breathing. It's the simplest thing. So if you want to be alive as far as Work is concerned, can't you then use your breathing as a fact of your aliveness? Could you at that time become Aware of your breathing? Because it continues and it is an expression of your life so there is no question about it; all it is, is something has to be Aware of the fact of your

breathing, the conclusion is “I am alive.”

If you don't want to use your breathing, you can simply pinch yourself.

Jan: Now... Okay, wait a minute. Well, sometimes ... I Work a lot sometimes and, um...

Mr. Nyland: Yeah, but that means you all the time have a chance to know that you can have a result. That's what I'm trying to tell. There's no reason that whenever you wish to Work that you cannot have a result. The fact that you exist can even be reached in an unconscious sense.

Jan: Right.

Mr. Nyland: So when I wish to Work and there is an Awareness on the part of 'I', the fact that me—I—exists as I am can only be ... *always* be a fact for this 'I'. Because immediately when I doubt it I do this and I know I exist, or I know that when I breathe I exist, and my 'I' can become Aware of my breathing, or the fact that I press my hand on my knee.

Jan: Right! Right.

Mr. Nyland: Okay. Okay, now we are there, right?

Jan: Yeah.

Mr. Nyland: Now continue.

Jan: Okay. Sometimes I can't make that happen, right?

Mr. Nyland: This is what I am trying to tell you: Why ... why can't you make that happen. I am telling you now, you can make it happen any time. You can even stop your breathing and be Aware. Life itself is so simple because it continues to exist.

Jan: I know. But I ... I happen to be subjectively alert to this. I am not...

Mr. Nyland: No, but that's another a question. You try to be Aware, but first make yourself...

Jan: Alive?

Mr. Nyland: ... assure yourself that you happen to be... Yes, you can call it 'aliveness' if you wish, but then you have to change the aliveness into an Awareness; so you take something that really doesn't require any particular thought which is, like breathing, already routine...

Jan: Like brushing your teeth.

Mr. Nyland: ...or the fact of your leg existing, simply it's there. So you can change that kind of aliveness into an Awareness quite easily, and as soon as it is an Awareness without any further wish for describing it in any way whatsoever, your 'I' is there because it's the only way by which it can be registered.

The question of continuing with it: It is difficult. Because that depends on how much wish

I have and that is expressed in the form of a quantity of energy for the continuation of my 'I' existing, and I am constantly affected by my unconscious existence also demanding energy. So that at times it is just like an avalanche; it's covered up, so then there is no 'I' whatsoever and of course there is no result. And I think that's what you mix up. When at certain times you do not get results you are not Working, you are in an unconscious state in which energy is used up for the ordinary existence of yourself. As soon as you wish to make an attempt you marshal all your forces in that attempt to have something Aware, and you will be able to have that kind of a result of knowing, in this way, that you exist.

Jan: So I ... you think I should just dismiss all this ... all those other times when I just think I am not Working enough.

Mr. Nyland: I would dismiss all the thoughts about not being able to get the results. I would just continue to make an attempt any time that I can in accordance with what is required for that attempt—the Impartiality, the acceptance of myself—and even for the time being leave out a moment of Simultaneity; because that will come in time, and I would not stare myself blind in looking for other results, which, as I say, most likely is the result of ordinary unconsciousness.

Huh? Is the engineer working? Is it still okay?

Engineer: Yes, it's all right.

Mr. Nyland: Good.

Jan, do you understand this?

Jan: Yeah.

Mr. Nyland: Good. Now, are there any further questions with that.

Jan: Well, it's not ... um, can I describe an experience I had?

Mr. Nyland: Yeah, go ahead.

Jan: I guess the answer is it's not Work at all. I don't think it was an experience of Work.

Mr. Nyland: You see, you all the time will have to question yourself. To have Objective facts be registered within you is, of course, easily understood of what is necessary, but the experience is not always that what theoretically is possible. The experience is based on my capacity to put a thought into an action, and therefore I don't want to think too much about what is the result. I will continue to wish to Work to the best of my capacity as I can do it at that time or to the amount of energy I have for that kind of wish.

Go ahead and explain your experience.

Jan: Well, I want to know if it is possible to have a little 'I' that, um, acknowledges just a part of your body, like, if your attention is there.

Mr. Nyland: It could be, but there is no reason for it. The 'I' is interested in the fact of life, and life is exactly the same in one part of the body as compared to another part of the body, the form is different. Life is the principle of the energy which makes my behavior, and therefore when 'I' becomes interested in life it doesn't matter in which part of the body it is. And, I prefer the totality of myself as a body to be Observed by 'I'; you might say there is more quantity of life in the total body, therefore it can be easier Observed by an 'I' because ... even because of its quantity.

Different things that one starts to consider as a part of the body and such a part moving, leads you really astray. Because you start to emphasize the movement, and that is not to be Observed. I Observe a body moving, and I am interested in the body not even the moving ... I want to have it move because then there is something for the 'I' to do, but really what 'I' is interested in is the fact that this body is alive, and I wish to see life as a principle of myself. Because in that process of wanting this Observation to take place I take the form ... I realize the form exists because there is aliveness in it, and I wish, now, to make the form transparent so that then I can see life. Then I have a reality with which I am familiar.

[To the engineer: Yea? Engineer: Uh-huh. Okay.]

Mr. Nyland: Yeah.

side 2 Jan: Can I ask you one more question about actually making a Work attempt?

Mr. Nyland: Yes. Yes, I was just watching if the engineer gave us the ... a green light.

Jan: Okay. Sometimes I feel when I make a Work attempt I'm just, um ... say I'm moving a part my body, or sometimes I'm sitting still and at times it feels like I'm throwing energy someplace, hoping that something...

Mr. Nyland: No. Sweetheart, don't do it.

Jan: No?

Mr. Nyland: You're not throwing any energy.

Jan: Well, okay.

Mr. Nyland: You just happen to exist, that's all. Don't make it complicated.

Jan: I feel that wish is trying to focus energy somehow.

Mr. Nyland: I don't think so. The wish immediately goes over into the 'I', there are no other

wishes. If I want to Work there is only one thing I want to do—that is, to create the ‘I’ in order to Observe me. That’s my aim. I of course continue to live. I continue to feed myself unconsciously because I keep on breathing, and I certainly don’t stop my thoughts and I don’t stop the blood circulation; so all of that does require energy, but I don’t want to pay attention to it. The more I think about such unconscious ways, the more I remain unconscious in my mind. I want to quiet my mind to have as few thoughts as possible; and my feeling for exactly the same reason: In order to create a wish which is made up of a desire to Wake Up, which, as you might say, is quite a different kind of energy.

Jan: What I’m saying, I guess, is that I experience the wish sometimes as a physical energy inside.

Mr. Nyland: If it is, it’s okay. But use it as something that then can be Observed without getting stuck in a part of your body.

Jan: Yea.

Mr. Nyland: If you actually have that energy get up and walk, use all the energy. Because walking is a habitual way of behaving, when you move your arm it becomes a little specialized; so attention is then given to the fact that you are moving an arm, and part of your thought is connected with saying that your arm is moving.

Do you understand what I mean.

Jan: Yeah, I do.

Mr. Nyland: Your mind is much clearer when it has something to Observe which is in a habitual movement. Because a habit means that that what is taking place, takes place without my mind directing it. So if I Observe a habit ... bringing a habit as it were to the ‘surface,’ then I have a great advantage; because I don’t have to worry too much about my thought, and all the energy of the thought process can go into the continued creation of an ‘I’.

Do you see that.

Jan: Yes.

Mr. Nyland: Make it much simpler. You think too much about it, and you judge yourself too much about results. Just do and do and do, and no more; afterwards you will know what you have done, but not during the time when you are doing it.

All right?

Jan: Yes. Thank you.

Mr. Nyland: Good. Good.

Yea.

Art: Mr. Nyland... It's Art, Mr. Nyland.

Mr. Nyland: Yes, Art.

Art: Um, it seems that for a long time I've had great difficulty in approaching Work from an intellectual point of view, and that Work for me when it's alive seems to be synonymous with my love of God. Um...

Mr. Nyland: Why would you want to make it intellectual.

Art: Well, that's what I keep hearing others talk about.

Mr. Nyland: Yes, because they want you to do it because perhaps they don't have that same love for God.

Art: Well, it creates a particular difficulty for me in meetings, for instance, in which, um, I find it difficult to...

Mr. Nyland: To acknowledge that way, can't you see that both will come to the same thing?

Art: Yes, I can

Mr. Nyland: So, you could leave them on that road, provided they come to the principle which is involved in that road the same way as for you.

The question of loving God is not enough. We talk about the emotional 'approach,' as it were, by the presence of something which exists; and you can love it and that what exists can love you, but that's not enough. We are talking about what a person is, and that therefore the presence of a higher form of life in the form of God or in the form of any kind of a higher spirit, is that that presence has something to say to us. And then the question is again fastened on that what we are, and we have the same problem: How are we; in relation to myself, am I Impartial in the presence of that what I call God.

Art: I just find it extremely difficult to really be sincerely motivated to Work on myself unless there is something in me that's very deep and really wishes to Work.

Mr. Nyland: That is all right—the wish can be quite deep and very sincere, and also when the wish can be ... even by imagination in the love of God create somethings as if that is present to you, that is quite correct. But then I say that's only the first step. Because loving God emotionally does not mean I am Working on myself; I am just indulging, or I try to find the proper place in relation to that what is higher, then when I have reached that, there is no further

requirement.

You see, the requirement for a Man is that he gets out of the state in which he is: That he can become like God. But constantly having the love of God, constantly having a wish to be in prayer and to listen to what He is going to say, does not mean that I develop myself. You see, the process of that kind of emotion can also lead to sentimentality and devotion, and then I just sit and I play the harp, it doesn't help me to become a Man. Because a Man has to grow up in the presence of God; and from the desire of God that I actually can become a Man, *that* is what He wishes, and simply the mere presence reminds me of that kind of Work.

So you still have to go after these emotional aspects ... or the beginning through the same kind of process of Impartiality; and the love for God has to be that what really is replacing the love of myself and I have to fight, in exactly the same way as any intellectual approach, for that what I really care for is still myself, to loosen that up.

The ultimate aim for Man is to become free, and he doesn't become free ... when he keeps on loving God he is completely associated with God himself. If that could be done ... even if I asked God to tell me what to do and if He tells me and I don't do it, I still remain in a prayerful attitude; which is very lovely and to some extent desirable because it gives the right attitude that I should have in order to include in my emotions forms of life culminating in the fact that God exists, but also that is just the beginning of something else. I have to emphasize the possibility of myself growing up out of that what is now potential to make that actual; and as we say, the growing up of my emotions into a real body functioning in an emotional sense which of course will include love of God ... but it's very small, of course I'm still on Earth.

Art: Is love of life more proper?

Mr. Nyland: Love of life is better. Because, you see, then I immediately translate it into existence of myself. I know so little about God; because God has attributes I cannot understand, and although I will say "Yes, I love Him and I hope that He hears me when I pray," even the language, if I could understand it I cannot immediately translate into a practicality of an application of a knowledge of what I should do in daily life. I can pray to God for rain, and maybe it rains; it may be accidental, next time I pray for rain and it doesn't come, what do I do—don't love God?

I have to apply myself to the condition of no rain. That's my task as a human being. I would love to be God, but then I wouldn't be of this Earth. And the fact that I am still on this

Earth; I could utilize all kinds of ideas and feelings, but still I have Work to do.

Do you understand that.

Art: Yes. The question, uh, that I've been asking for six years: How to do that.

Mr. Nyland: [chuckle] We talked about it a little while ago. Don't try for it so hard.

Art: Yeah, but it just seems to me to be the only question that I have that is of any importance to me.

Mr. Nyland: That's right—for the love of God, you Work.

Art: But, how to translate that into my daily life.

Mr. Nyland: By listening to what is meant by Objectivity or creation of 'I', or the proper attitude because 'I' for me is like God. I am in the presence of 'I', which 'I' first Observes me to obtain facts about myself completely shorn of any anything that I call feeling, anything that I call interpretation or associative forms of thinking about myself. I first want freedom of myself, to be free, that what I actually am in reality.

Many times we say in a Gurdjieffian sense that I realize the existence of my Magnetic Center, that's the center of life. So when I say my 'love for life,' it is really satisfied when I find my Magnetic Center which is free from all the forms of interpretation. We talk about that sometimes—what is this Magnetic Center. It is the one point within a person in which there are no dimensions. I say it is 'non-dimensional' regarding space and regarding time, and those are the two things that I have to fight against. Because space for me is an expression of distance and a wish to go from one place to the other; when it becomes non-dimensional in space I don't have that kind of a wish, I am satisfied with where I am. The non-dimensionality of time has to do with the associative forms of my thinking process, and when it is non-dimensional in my Magnetic Center I have no trouble with my mind interfering and the establishment of Simultaneity is logical.

So, you see, I am interested in that form of life in its purest form within me; but then if I see that and that is me then I realize that if 'I' has brought me to that realization *or* the love of God had brought me to that realization, my real Work starts to work in life, ordinary life with my 'I' or with God present. And this whole process of Participation; I call it a 'second step,' of course, in Work; but it becomes extremely important, because then there is something that can change in me in the presence of that what can Observe me, and tell me and guide me.

So it is very necessary to get away from the love of God one step further; *use* it, but for the

purpose of an understanding, first as the acquisition of knowledge which is truthful about yourself, then using that in order to build something that then can become Objective.

I think you know what I mean.

Art: Yes I do. I ... It seems that the ... what I come up against, uh, is that I ... what I constantly fail to do—and I am not sure if this is correct—is to plan ahead in order to, um, deal with the obvious difficulties.

Mr. Nyland: No. No, Art. Meet the difficulties as you meet them, then try to overcome them. Try to live in the moment. There is no reason to imagine how it might be, because you don't know. Subjectively—yes, if we makes certain plans. But we are not talking about the subjectivity.

Art: How about specifically in relationship to tasks.

Mr. Nyland: The task only reminds you to Work. No more. The task has nothing to do with the completion of the task. It's quite detrimental. A task reminds you, like an alarm clock, in order to get up. You see, the getting up has nothing to do with the alarm clock. You see, the task of the alarm clock; it's not that I hear it and I start fiddling with the alarm clock. [laughter] It's just a chime for you: Get up! And I say "Thank you" and I get up, and I forget all about the alarm clock.

See all the different things that are like indications of wanting to tell a person not to forget Work; like many times we talk about facial expression and movement and gesture and so forth, this is all very, very small; it's only that someone gives me a poke you in the ribs and says "Wake Up." This time it belongs to me so then it is a little closer and I needn't forget it, and I can have it with me all the time. I cannot always have a friend who pokes me in the ribs, so I want to have something under my own control; then I say that is my alarm clock, I can make it go off any time when I happen to think about my gestures. And those things become noticed by me in my unconscious state; and if by association I connect that kind of a gesture with a wish to Work, I translate it into a wish to Work, then I can Work.

But otherwise not too much thought and not too much description, and not so much rationalization and not too much all the ordinary mental processes. Just leave them alone. They have nothing to do. Really, they can be unconscious. Unconscious is living on a horizontal plane, and the feeling and the thought processes is just a rearrangement on a horizontal plane. It is very lovely if that's a feeling, but when I go from the surface of the Earth down to the depths

of the Earth where I call “That’s my Magnetic Center,” I first go through a whole long period of essentiality the same way as I have to go through a long period of understanding my feelings; but when I finally want to come to that what is the reality in itself *par excellence*, then I have to come to something that is like God; and I say that is an Omnipresence but it happens to be locked up, so I want to set it free. That’s the whole purpose of Magnetic Center; to be reminded of the aim of oneself: Freedom from feeling, freedom from thought.

You see that. All right. Then you must Work, then, all the time try to Wake Up. But you can approach it emotionally, it’s all right. God, if He is present to you because you love Him, becomes interested in your behavior for freedom; because He as a ... seeing you as His child, wishes you to grow up to become a Man; and He gives you the task to understand your life on Earth so that then, in the understanding of it you can leave the Earth alone and you can go up to a higher planetary level, ultimately maybe reaching the top.

He calls you that way. Because as you grow and you have the love of Him He keeps on guiding you, and if you do grow to a higher level He is again on the next level beckoning you in His presence; because you love Him, and He wishes to continue to tell you as a light going ahead of you to indicate the direction of the path you should follow. And your progress can be the planetary level, the solar level, then leaving this little solar system and becoming part of all kinds of solar systems, the constellations, the Milky Way and so forth—as we say, finally in the neighborhood of the Sun Absolute.

But we don’t want to talk too much about such theories now, but you know what I mean. My interest is to find my inner life, the reality of myself as I am which I call my life as it is without any further description. When I reach that I have something to go by, then I want this life within me to be Awakened; because I know it is in prison—first by the essentialities, then by the outer forms of behavior and the periphery—and I am constantly in search of that what actually wants to become with me my guide; and it may be God and it may be a higher spirit, it may temporarily an Angel which I engage and ask to tell me what is the ocean like; and finding that then I find myself with Him and when I have found Him I say “Here it is.” But, then I don’t fall asleep anymore. Then I say “Now I will prove that I am God’s child, that I *can* grow up in the presence of Him,” and if I call that God or the presence of ‘I’, it doesn’t make much difference.

Don’t be afraid of the theory intellectually. Pretty soon all of that changes. Because even

if you say ABC, that what really is important for the beginning is the creation of an 'I' ... is such a sincere wish of being honest with oneself and to actually try to make that so that it can be serviceable and that it can be, you might say as 'pure' as possible, the constancy of the wish is for me a sacred something which is quite an equivalent to the love of God.

All right?

Yea.

Hazel: It's Hazel Corbel.

Mr. Nyland: Yea.

Hazel: I imagine simplicity about it because ... because, uh, it seems that in looking at it I could make some kind of statement about it ... I have a feeling that that statement I could make would not be all there is to acceptance, and I don't really understand...

Mr. Nyland: Is not being what?

Hazel: ...I would make, would not be all there is to acceptance. And I don't really understand...

Mr. Nyland: You know, we ... I talked for quite some time about acceptance not so long ago in Warwick. Wouldn't it be easier ... then someone ask me—I think, again, on a Tuesday in New York—and I said "Why don't you listen to the tape." Because it's quite a rigmarole about it, and it is not that I don't want to repeat it but it is much more useful for you.

Just a few words about it. Acceptance means that I am what I am. No more. No thought, no feeling, no description, no nothing—just the fact "I Am." I exist, acceptance means that there is a realization within myself of two things: An "Am"ness which is my body, personality, my forms of behavior, unconscious subjectivity; that is my "Am"ness, and also the "I", "I" is the Aspiration towards which I wish to go. I want to find out what this "I" can be for me, when I say "I, Am" what is the conclusion. How do I reach this question of acceptance. I say sometimes by Impartiality, by actually being free from identification. And then I have what you call a *Ponte Asinorum*, which is a little donkey's bridge. Impartiality is "I am partial," and I make that statement. Impartiality: "I am partial" and I make, out of partiality, Impartiality by means of "I Am."

Now, keep that in mind when you happen to think about what is really acceptance. That is the "I"- "Am"ness. "I" is a contact with that what I wish to become. Sometimes I say it is like God, sometimes I say it is an "I" sent down as life into the form which I have created for the maintenance—temporarily, perhaps, during the time that I need it—of my "I" to become a guide.

I wish this “I”, when it is an existence and I pray for it, that I do for my part all I can. But, all I can do is create a form. I cannot create life and I cannot take part of my life and put it in the form; because my life is bound, so there is nothing extra; so when I come to that impasse I pray to God “Please give me life *in* that what I wish to make as “I”. I will supply the form to the best of my ability, please give me life in that form.” That is how an “I” is created; and in that sense when I say this “I”, now, represents that what has been given from Above as a form of life which has the freedom, I then see “I” as a link to where I wish to go, and for me “I” becomes, because of its sacredness, my God. But, down on my Earth; so then that ‘I’ becomes the mediator sent from Above to give me a chance to see myself, and to help me by dying to myself, making me realize what is needed for me to free myself from the bondage of this Earth.

Try to see this as a religious concept if you like, but in any event you must maintain ... and keep out of it that when you say “I”, it has an entirely different meaning for you than just being a Man. That is why many times “I Am” as an exercise, we connect with inhalation and exhalation. When I say “I”, I say it at the end of an inhalation. I take a deep breath, I take in all the oxygen of everything that is of help to me in my process of breathing; where I want to extract from the air everything that is possible to extract for the feeding of myself in a certain way. It is a form of food; and when I have inhaled at the end of that I say “I”, that establishes for me a relationship not only of myself just being on Earth but I almost would say “By God, let me take from this air all I can take.” And particularly those kind of properties that are in air; not just a little oxygen and of course the nitrogen—and I really don’t need it, just a substance, it happens to carry it; no, I include in that all the so-called ‘rarified’ gases: Xenon, krypton, of that kind. I don’t know if you know much about chemistry. Those are the so-called ‘noble’ gases. They are mixed in air. For my unconscious existence I don’t extract them, but for my Conscious wish I can extract that and then it becomes a food from a higher level of Being.

This is implied in “I”. When I say “I”, that what is now air within me starts to function; and now I exhale and that what I don’t need anymore, that is of no further use. Because I’ve used whatever I can use at that moment, *that* can be eliminated and that ... I say *that* is my “Am”ness. I wish gradually to become dead to that what I Am—particularly as a physical body—in order to be able to have my “I” exist as it ought to exist in relation to God. And that I get by means of the understanding of just accepting myself that I am alive; no description of how I am or that I ought to be this or that; for a moment I accept the fact only that I happen to be; that

is my Being; that is my “Am”ness with an “I”: The attachment to Above with the realization of my attachment to Earth.

Then if I wish to continue and I keep on saying “I” and I wish this ‘I’ to continue to exist, this ‘I’ becomes Aware of me this time behaving, and I expand the moment of the existence. Because I want to continue with an Objectivity. I don’t want to introduce any further thought because that would spoil it, but the Objectivity means as an Impartiality existing, that that what is now existing as an ‘I’ continues to exist in the presence of my “Am”ness; and as a result of that I start to learn *what* I am, also *how* I am; not only *that* I am, and it is extended over a certain period of what we call simply ‘time’ on this Earth and what, in God’s terminology, is the exception of eternity.

You understand now what is meant by it.

Hazel: Yes.

Mr. Nyland: But, listen to the tape. It is a little different, and maybe you can extract something from it. It is such a simple terminology. Because Heaven is *if* I accept myself. That’s it. There is no further interpretation necessary. That’s what I Am, this is it. And I say ‘It’; no more; a little piece of flesh which happens to breathe. Many times I use the Hungarian word for it. That is *tüdö*. *Tüdö* really means ‘lung, and that’s what a Man is for me: Just a piece of lung, a piece of flesh living—*tüdö*. And if you want to use *tüdö* instead of “I Am,” you are quite welcome.

Hazel: Thank you.

Mr. Nyland: All right.

Maybe you understand, now, a little bit how sometimes when I listen to your meetings that you are just a little but beside the point, that you don’t really realize what is needed to understand the meaning of an ‘I’ and the reason for it. Because, you see, you will never become free unless you become free from the manifestations of yourself, and the manifestations of a personality are always instigated by his thought or his feeling, or a sometimes belonging to the body itself. But as I say, the body itself is not very important. Because all it is: A wish for the continued existence of it. You have to take care of, it is common sense that your body keeps on living. You have to give it some food, every once in a while you can give it some drink, you can give it some bread and water, you can give it some air—it has to keep on breathing—and your body has to continue to receive impressions. Because impressions is also a certain form of food; particularly when your mind is profited by it, to keep it functioning because of your eyes

looking, because of your ears, because of the sensitivity of your fingers or whatever there is that you have—olfactory nerves in your nose and the way you keep on having taste. All such things belong to your body in order to keep on functioning, letting it function so that it can be used as an instrument for other purposes. So that then if you want to maintain it, don't give it too much. Just enough to keep it still alive. Don't indulge, but don't underestimate what you need; that's what we call 'common sense,' that's the first rule of Objective Morality.

Read All and Everything if you want to verify statements we make. Keep on reading until doomsday. Don't ever forget that book. That is your scripture, your Bible, keep on reading it until you start to exhaust it—and you never will—and that is the task that you have, even as a Group. Don't put it on the shelf and leave it there. Every once in a while keep on reading it page by page... And of course you must fulfill first the requirement of reading it three times. If you don't do that, then you don't believe in Gurdjieff. Gurdjieff was not a fool; he told that for a very definite reason, and one can explain it to oneself: Read it like an ordinary book at first, no questions asked just read it, it's a nice little story of Beelzebub telling tales to his grandson; then you read it aloud, already at such a time you read it aloud as if someone else is listening. When you want to read it aloud for someone else you start to enunciate, you want to make sure that the accents are right, that the emphasis is in the right place, that the other person who is listening can understand it. That is why you read it aloud. You make a special effort, this effort now turns for yourself a wish to really understand it by making that effort; and then understanding the book, you get ready for the real meat which is in the book, and which you can receive when you read it for the third time.

That is the whole idea of this reading aloud as if someone is there. There needn't be someone there. It's not necessary. Only you read it aloud, you also hear it; it's different from reading, when your eyes receive information it is put in a different place in your brain. Different from your eyes just reading ... when you are just reading you may skip over a few words, you see. When you want to read fast or when you have a little less interest, you know how you sometimes read a page: You read in the center; your both eyes look left and right and you see a sentence without even reading it, but you get an impression and perhaps you do get the gist of it. But this time when reading it aloud you cannot skip, you have to read every word, even the difficult words. So that you say to yourself "That's the way it has to be pronounced because so-and-so is listening"; if you now imagine that your inner life is listening to you reading it aloud,

you then have an idea that in reading All and Everything it is not for the purpose of your own enjoyment, but it actually can become food for you if you understand the necessity of feeding your inner life. Because your inner life becomes very important in these attempts about Work. Inner life is already associated with essential qualities, but within your inner life there is this point, I call it sometimes, of 'no return'—no return anymore to the periphery—which is your Magnetic Center. And so reading it aloud and reading it to your inner life, you hear it in a different way—with that what are the attributes of your inner life—and you are led to the possibility of a real understanding.

When you read it for the third time, it is really in the third time that you start to understand life as one is, and that then the pages understand you. Because out of the pages which are alive because it is scripture, you will hear a reference to your own experience; so that for the third time you really read it as if you hadn't read it before, and then you extract from it something that is very much worthwhile.

But, you see, when you want to Work on yourself you have to go through these kind of, call them 'formalities,' requirements, things that are necessary as school work. Because it is an educational program to get you out of an unconscious state into a Conscious one. And one has to be patient about that, and the three steps that are required are like three different classes you have to go through; and you cannot go to the second one unless you graduate from the first, and you cannot go to the third until you graduate from the second. But then after you graduate from the third there is All and Everything as a book, and each page ... many pages have reminded you of yourself and many times it has been as if what is being written was written for you. And you have recognized yourself in certain personages, maybe Gornahoor Harharkh, maybe Hassein himself, maybe Ahoon you start to understand, maybe the Captain, maybe the different other people like Abdil or Lentrohamsanin, or Makary Kronbernkzion or whatever there is described. Maybe you see the mountain pass of Impartial Mentation. Maybe From the Author has something to say; perhaps the warning has something to remind you in your own life in trying to Work on yourself and losing your appetite, or in Karapet shaking the bell to prevent you from becoming overanxious.

Such things of course will take place, but after the third reading then your life starts. The application of what you now know and when it is applied, it becomes your understanding; and since life is in the book it becomes life understanding within you, and then it gives you not only

the understanding, but a way of how to live and to live in accordance with certain rules.

We call them Rules of Objective Morality. The first one: To take care of your body; not too much and not too little, just enough; like a carburetor has to function with an engine enough air and enough gasoline then it runs perfect without too much noise and with the greatest efficiency. That's one's body; to take care of it, enough sleep, enough drink, enough food—solids, whatever—enough exercise, enough of maintenance; no indulging, no desire to give it more and make your stomach too big overeating, and don't undereat either; don't oversleep, but don't think that you can do with five hours sleep for any length of time. No unnecessary talk; don't waste your energy in emotional states in which you have an opinion about someone else and criticism which doesn't concern you at all, don't waste your energy in having thoughts which really don't belong to you.

So those are the two others that are ... have to be considered. To consider yourself emotionally, to give yourself as an emotional activity within yourself enough food for the possibility of growth; first of feeling, of an understanding of a different kind which gives you knowledge without having to go through your brain in the form of thinking; and then increasing such feelings, to expand them to let include that what is more and more forms of life which you recognize as existing. Because life is really the fundamental issue, and when you now realize that life also exists somewhere else in other people or in plants and animals, or in the totality of what is the universe perhaps, you understand more and more what is God. And the third: Your mind, to keep it clean and clear and not spoiling it. No excesses—you know that dancing rhyme.

I'm sorry; I have to come back, maybe I will give you some more tapes at the time. But the next time when you Work here and when you talk, talk this way. Talk with great simplicity, and don't waste too much time describing ordinary life—we all know that—but just talk about your attempts; and the wish to have an 'I' give you information about yourself increasing, because of that, your own self-knowledge.

Mike and I will listen to your tapes. He will send you answers on it, and if I can I'll come back as soon as I can.

Good night, everybody. Is that still running?

Engineer: Yea, it is.

Mr. Nyland: So Robert—I mean Eddie—I didn't cut off, and I'm glad. Goodbye.

End of tape